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ABSTRACT

This publication features highlights of the major findings made by delegates to a meeting of the National Congress of Catholic Schools, held in Washington, D.C. in November, 1991. Divided into three chapters, the first chapter provides background information and explains the process by which the National Congress of Catholic Schools acts. The second chapter summarizes the findings of the Washington meeting. Five major topics were addressed by delegates to the Congress: the Catholic identity of Catholic schools; Catholic schools and society; Catholic school governance and finance; leadership in and on behalf of Catholic schools; and political action, public policy, and Catholic schools. For each topic the delegates adopted belief statements, directional statements, and sample strategies. The third chapter discusses the process by which the findings of the National Congress are to be implemented. This publication also includes three appendices. Appendix A contains the texts of the major addresses made to the Congress: "A Modest Proposal for the Reform of the Catholic Schools" (Andrew M. Greeley); "Join the America 2000 Community" (James P. Watkins); "Catholic Schools: Lifeblood of Evangelization" (James P. Lyke); "Choice, Opportunity, and Excellence in American Education" (Pierre DuPont); "Public and Private Schools: What Are the Facts?" (John Chubb); "Fostering Excellence in Education" (Lynne Cheney); and "Twilight or Dawn?" (Diane Ravitch). Appendix B includes demographic information on the delegates, a composite of Congress participants, a list of the members of the Planning/Implementation Committee, and an alphabetical listing of delegates to the Washington meeting. Appendix C list donors to the National Congress. (DB)

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CATHOLIC SCHOOLS
For the 21st Century

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EXECUTIVE SUMMARY

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EXECUTIVE SUMMARY

CATHOLIC SCHOOLS
For the 21st Century

Compiled by:
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National Catholic Educational Association

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PREFACE

Since the process of the National Congress of Catholic Schools began several years ago, thousands of people in every arch/diocese of the country have become involved. The amount of interest that administrators, teachers, parents, parishioners, and members of the academic and business community showed in this program attests to their deep commitment to ensuring a strong Catholic school system for future generations.

This publication is one of many publications presented by the National Catholic Educational Association dealing with the National Congress. It explains the process and highlights the major findings that the delegates to the Washington meeting affirmed. In addition, it provides brief summaries of the seven addresses given at the meeting, a list of the Washington participants, and a list of donors to the National Congress. The complete report of the National Congress can be found in the *Proceedings of the National Congress on Catholic Schools for the Twenty-first Century*. This NCEA publication includes summaries of the regional meetings, the complete text of the seven principal speakers, a detailed presentation of the findings, and other materials dealing with the Washington event. The present publication is a digest of the *Proceedings* and is intended for those who may wish a quick summary of the meeting.

Later in this publication acknowledgements are given to many people involved in the process. We wish to acknowledge Catherine T. McNamee, CSJ, President of NCEA for her support for this entire process; J. Stephen O'Brien who served as the executive director of the CACE department during the early planning stage of this Congress; and the members of the planning committee who graciously gave so much time to plan and coordinate the regional and Washington meetings.

CHAPTER ONE
HISTORICAL PERSPECTIVE

Beginnings

The National Catholic Educational Association (NCEA) is a professional association for all those who are involved in all aspects of Catholic education. Since 1904, the various departments of this membership organization have represented and assisted Catholic educators who work with preschool children, school age children in Catholic elementary and secondary schools, children in religious education classes, college students, and adults. Among the great strengths of NCEA are its diversity of membership and its ability to call together members to share ideas, to affirm one another and, to plan for the future.

In July 1989, the presidents and executive directors of the Department of Chief Administrators in Catholic Education, the Department of Elementary Schools, and the Department of Secondary Schools met in Washington, D.C., to discuss matters of interest to Catholic school educators. One of these concerns was that the vitality of Catholic school institutions is being tested as they enter the twenty-first century.

In response to this concern, this NCEA interdepartmental group approved the concept of soliciting input from the broad educational community and eventually bringing together in Washington, D.C., representatives from each segment of this community who are active in charting the course of Catholic schools into the twenty-first century.

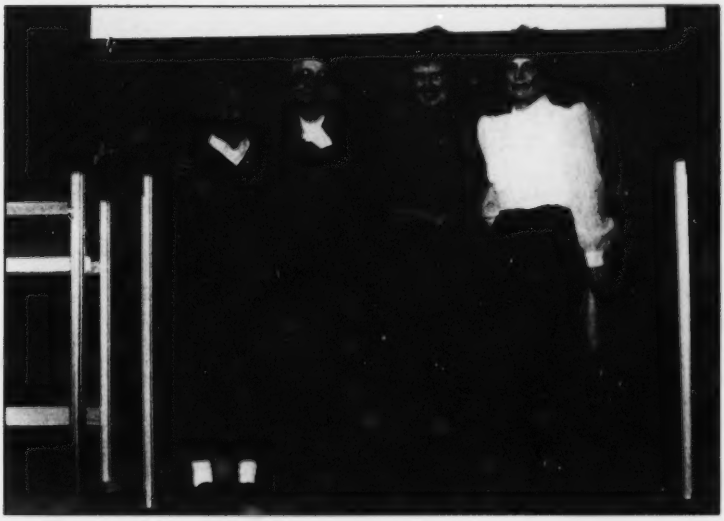
During the fall term, the executive committees of these three departments of the NCEA approved this concept and chose representatives who would form the planning committee. Originally, this committee consisted of the executive director and two

members of each of the three NCEA school departments. The president of NCEA was an ex officio member of this NCEA committee. Later, the committee expanded to include the NCEA Director of Public Relations and the United States Catholic Conference Secretary for Education. Funding by the Michael J. McGivney Foundation enabled the planning committee to begin its work.

The planning committee held its first meeting in Washington, D.C., on January 25-26, 1990. Responsible for initiating a process to insure the continuation and expansion of effective Catholic schools for the twenty-first century, the committee would meet eleven times during the course of the next 23 months. These meetings generally extended over a two- or three-day period. Individual members of the planning committee spent numerous hours between meetings completing assignments which facilitated the work of the entire committee.

Goals

Entitling the project *The National Congress on Catholic Schools for the Twenty-First Century* was one of the planning committee's



early decisions. The committee then delineated the goals of the National Congress process. The National Congress sought:

1. to communicate to the nation the religious and academic effectiveness of Catholic schools;

2. to celebrate the success of Catholic schools in the United States;

3. to collaborate and consult with the Catholic community through meetings held in various regions across the United States;

4. to create a forum in Washington, D.C., in which a national representation of parents, researchers, bishops, public officials and leaders of Catholic education would give form to their vision for the future of Catholic schools;

5. to broaden support for strengthening and expanding Catholic schools.

The goals clearly indicated that the National Congress was to be more than just one event; rather, it was to be an evolving process which sought input and direction from as many people as possible from all segments of the Catholic school community and from all areas of the United States. If the goals of the National Congress were to be achieved, the entire Catholic school community needed to learn about the present state of Catholic school education and give voice to their aspirations. In this way the goals of the National Congress would be achieved.

Topics

The planning committee decided that the National Congress would address five broad issues which encapsulated the major trends in Catholic school education as it neared the end of the second millennium. To stimulate thinking on these topics, the planning committee, in April 1990, commissioned eleven papers to address these five areas. Below are the topics and the titles of the papers with their authors.

The Catholic Identity of the Catholic School

Catholic Identity and the Future of Catholic Schools

James Heft, SM, Ph.D.

Catholic Identity

Carleen Reck, SSND, Ph.D.

Leadership of and on Behalf of Catholic Schools

The Challenge: To Provide Leadership Within Catholic Schools

Karen M. Ristau, Ph.D.

Strengthening Preparation and Support for Leadership of Catholic Schools

Joseph Rogus, Ph.D.

The Catholic School and Society

Catholic Schools in a Changing Society: Past Accomplishments and Future Challenges

John Convey, Ph.D.

Education: The Unfinished Agenda

Very Rev. John S. Cummins, D.D.

Catholic Schools: Statistical Profiles and Trends

Frederick H. Brigham, Jr.

Catholic School Governance and Finance

Catholic School Governance

Rosemary Hocevar, OSU, Ph.D.

Governance

Lourdes Sheehan, RSM, Ed.D.

Political Action, Public Policy and Catholic Schools

The Catholic School and the Common Good

John E. Coons, Ph.D.

Non-Public Schools and Public Policy: The Past, the Present and Perhaps the Future

Frank Monahan

These papers were published by NCEA in five booklets. A sixth booklet, entitled *An Overview*, provided an outline of the National Congress process and a summary of the eleven papers. Individual schools were encouraged to secure copies of these booklets and to use them to provide background information, stimulate thinking and initiate discussions within their school communities. The planning committee believed that future directions of Catholic schools would not come from any one author; rather, the entire Catholic school community would create the vision for the future and generate the energy to give form to the vision. Many schools purchased the National Congress booklets and a second printing was required in order to meet the demand for these books.

Funding

In order to achieve the goals of the National Congress process, the planning committee realized that funding would be important. Funding was originally solicited from different foundations. The Lilly Endowment provided funding to hire a project director to oversee the planning stage of the National Congress. Paul Seadler was hired in September 1990 and remained in this position until August 1991 when he was replaced by Sister Nancy Ferguson, OSF. The Raskob Foundation provided assistance to insure the

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smooth operation of the Washington meeting and to insure that all members of the Catholic school community were included. The McGivney Foundation continued its support of the National Congress. With gratitude to all, a complete list of the donors to the National Congress can be found in Appendix C.

At the fall 1990 Chief Administrators in Catholic Education (CACE) meeting, the superintendents of schools voted to donate to the National Congress approximately five cents per child for each student in the arch/dioceses, to be used specifically to enhance the public relations efforts made on behalf of Catholic schools. Approximately $68,000 has been contributed by arch/diocesan school offices.

Also at this CACE meeting, the superintendents suggested that the planning committee approach home and school associations of elementary and secondary schools to ask a donation of approximately one dollar per family. Over two million prayercards imprinted with the National Congress prayer were sent to Catholic elementary and secondary schools; they were distributed to all the Catholic school families asking that the prayer be said periodically for the success of the National Congress. To date, elementary schools have contributed over $59,000 and secondary schools, about $6,000.

Meetings

The major activity in preparation for the National Congress held in 1991 was the series of 19 regional (inter-diocesan) meetings held throughout the United States. These one-day meetings were held in: Louisville, KY, Dallas, TX, Kansas City, MO, Los Angeles, CA, Minneapolis, MN, St. Louis, MO, Seattle, WA, Waterbury, CT, Orlando, FL, Hayward, CA, Pittsburgh, PA, Orange, CA, Philadelphia, PA, Wheeling, WV, Romeoville, IL, Indianapolis, IN, Richmond, VA, Atlanta, GA and Annapolis, MD. In addition, many dioceses, e.g., Jefferson City, MO, Providence, RI, Little Rock, AR, held similar meetings for people in their areas.

Each meeting was similar in format. Participants prepared for these meetings by studying the eleven papers contained in the topic booklets. During the meeting they met in small groups to clarify their own beliefs and expectations about Catholic schools and surfaced the major issues facing them in the future. Finally,

as groups, the participants prioritized these issues and forwarded the results to the planning committee.

Each of these meetings formed an integral part of the National Congress process. Many participants of these meetings would serve later as delegates to the national meeting, thus insuring that the ideas developed locally would be brought to national attention. During the Washington meeting, the data from these gatherings were provided by the planning committee to all delegates for review and for inclusion of the ideas into the final directional statements of the National Congress.

Delegates

The planning committee solicited recommendations for delegates to the Washington meeting from the three NCEA executive committees sponsoring the National Congress. The September 1990 issue of *NCEA NOTES* contained a nomination form and invitation to all readers to nominate themselves or others to participate in this event. Each nomination was reviewed by a subcommittee and then by the entire planning committee, which determined the final list of approximately 250 invited delegates. Every effort was made to have representation from a broad geographic area. This resulted in delegates being invited from 46 states, the District of Columbia and Puerto Rico. In addition, efforts were made to include representatives from all groups in the Catholic school community: bishops, clergy, vicars of education,

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superintendents of schools, principals, teachers, school boards, home and school associations, colleges and universities, researchers, business and public service. The complete list of delegates is contained in Appendix B.

Banquet

Since one of the goals of the National Congress was to celebrate Catholic schools, the planning committee decided to open the Congress with a banquet at which several people whose contribution to education has been especially meaningful would be honored. The award was entitled the *NCEA Seton Award* in honor of St. Elizabeth Ann Seton, who played a major role in starting American Catholic schools and opened the first institution in the United States to train teachers. Those chosen to receive this award in 1991 were:

The religious orders of the United States, for their contributions to American Catholic school education;

Anthony Cardinal Bevilacqua, representing the contribution of the American Bishops to Catholic schools;

Mrs. Barbara Bush, for her leadership on behalf of the American family, children and literacy;

Dr. Lynne Cheney, for her leadership in promoting academic excellence in the public sector;

The Knights of Columbus, for their contributions to Catholic schools; and

Mr. Peter M. Flanigan, for his vision and leadership on behalf of Catholic schools.

NCEA presented a $1,000 scholarship to Catholic school students in the name of each of the above award recipients. On behalf of the National Congress, the planning committee extends its' gratitude to the religious communities who helped build the scholarship fund.

During the banquet and at other times, the delegates were entertained by instrumental and choral groups from Catholic elementary and secondary schools in the Washington area.

Washington Meeting

The delegates arrived in Washington, D.C., on Wednesday, November 6, 1991, to begin their work. The Congress opened with a prayer service at the Cathedral of St. Matthew the Apostle and closed with a solemn liturgy on Sunday, November 10, 1991. During this time, the delegates were informed, challenged and inspired by formal presentations by:

Rev. Andrew Greeley, Visiting Professor, University of Chicago

Admiral James D. Watkins, U.S. Secretary for Energy

Most Rev. James Lyke, Archbishop of Atlanta

The Honorable Pierre DuPont, Former Governor of Delaware

Dr. John Chubb, Senior Fellow, Brookings Institute

Dr. Lynne V. Cheney, Chairman, National Endowment for the Humanities

Dr. Diane Ravitch, Assistant Secretary, U.S. Department of Education

Synopses of each speaker's presentation are included in Appendix B.

The planners viewed the Washington meeting as an opportunity to bring forth and develop consensus on the ideas that had been developing in the Catholic educational community over the last several months. While some input was given to the attendees each day, the delegates spent the largest amount of time addressing the five topics, formulating the belief statements, directional statements and sample strategies.

Ruby Cribbin from Connections, Paterson, NJ, served as the facilitator of the Washington meeting. With the planning committee, Ruby developed a process that enabled the delegates to achieve the many purposes of the Washington meeting in a very short amount of time. The delegates were divided, according to their area of interest, into five groups representing each of the five major topics the National Congress was addressing. The delegates first declared their core beliefs on each of these topics. Next, they formulated broad plans that described their vision of Catholic schools for the future. Finally, the delegates proposed activities that could be undertaken in order to implement the directional statements. As each portion of the work was completed, the delegates moved to the general assembly to critique, refine and approve the belief and directional statements of each working group. Finally, the delegates prioritized the approved directional statements. In closing ceremonies the delegates affirmed the final document and pledged themselves to be active in supporting both the goals of the National Congress and the implementation process.

The ratified belief statements, directional statements and suggested strategies are contained in Chapter 2 of this book.

Future

With the completion of the Washington meeting, the National Congress process has moved into the realm of implementation. It is now important to communicate the results of the National Congress to the members of NCEA and the wider educational community. A video collage of the National Congress shares the enthusiasm and vision that the delegates experienced while in their working sessions and attending the major speakers' presentations.

Perhaps most important, a series of 25 meetings on regional, arch/diocesan and local levels has been arranged in order to acquaint people with the findings of the Washington meeting and to develop methods for adapting the findings of the National Congress to their communities. These meetings are being guided by the implementation committee, which has been established from among the membership of the three NCEA departments. Diocesan offices are handling site logistics and guest lists. Details of the implementation process can be found in Chapter 3.

The National Congress process continues and will continue until its goals have been achieved and the directional statements formulated by the delegates have been implemented in all schools.

CHAPTER TWO
THE FINDINGS OF THE WASHINGTON MEETING

An overview of the findings

The findings of the Washington meeting of the National Congress are presented below. This document consists of three parts. The first part is the prologue which serves as an introduction to the results of the work of the ledegates to the Washington meeting. This was written by a team of authors during the Washington Congress meeting. It was shared with all the delegates who offered critiques of it. The final draft of the prologue was written after the Congress based on the suggestions of the delegates.

The second part of the findings contains the ratified belief statements, directional statements and suggested strategies. These were originally developed by the five topic groups. Later the entire assembly reviewed them and ultimately the delegates ratified it.

The **belief statements** represent the fundamental beliefs of the delegates for each of the five areas and provide a basis for their recommendations for action.

The most important recommendations for achieving the goals of the National Congress on Catholic Schools for the Twenty-first Century are contained in the **directional statements** developed for each of the topic areas. These directional statements were prioritized by topic groups and ratified by the assembly. The first statement in each group represents the highest priority for future action. The delegates in the directional statements provided the essential elements for moving the schools into the twenty-first

century.

Sample strategies were prepared by each group in order to provide examples of actions that would make the directional statements a reality. These examples are proposed to stimulate imagination and reflection on the regional, diocesan and local school level, where concrete action steps appropriate to local needs must be developed by those who exercise leadership and responsibility for Catholic schools.

The third and final part of the findings is the brief epilogue which was developed in manner similar to the prologue.

Prologue

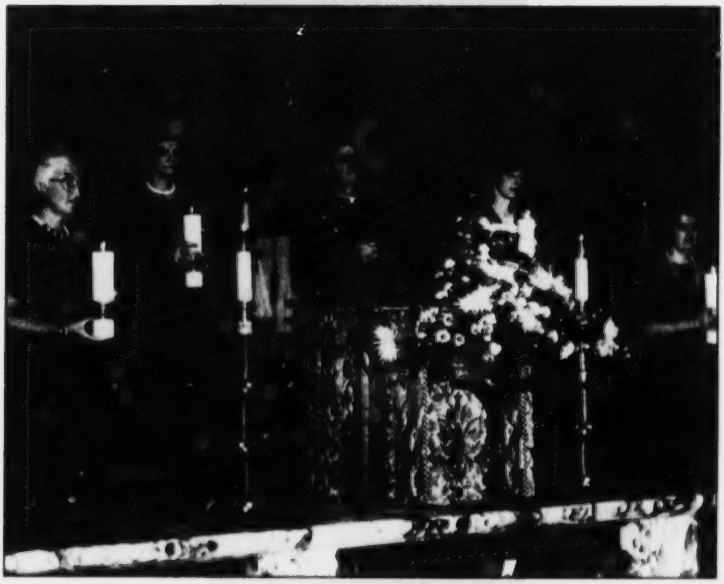
We leaders of Catholic schools believe that our schools are a great gift to our church and a great gift to our nation. Our convictions are supported by fact and faith. Our convictions are shared by many, including thousands of our colleagues, many of whom have participated in the regional meetings leading up to this Washington event; many of whom will participate in the continuing work of the Congress in the years to come. Our convictions are shared by researchers, public officials and policy makers who have reminded us of the many achievements of our schools during the days this Congress met in Washington.

Catholic schools are deeply rooted in the life of the church, the body of Jesus Christ, who is the source of all life. Catholic schools draw their life's breath from their roots in the Catholic community and they, in turn, breathe new life into the church.

Catholic schools are proud and productive partners in American education. At this moment in history, Catholic schools are no longer a small number of outposts offering separation and security in a hostile culture, but a vast network of institutions lighting the lives of the communities they serve in every corner of the land. Today our Catholic schools are a beacon of hope for many, especially the poor, and a powerful model for those who are working to redefine and rebuild American education.

We commit ourselves to continue to tell the story of Catholic schools proudly and loudly. We also commit ourselves to work together to strengthen and expand the network of Catholic schools in this nation. The future of Catholic schools is ours to shape. As leaders drawn from many corners of the land, we accept this call, and invite others to join us in this great effort. In order to shape a stronger and more extensive network of Catholic schools we must build on our present strengths, the great legacy of those who preceded us. We must clearly identify our fundamental beliefs and respond boldly and imaginatively to the challenges of the future by offering clear directions rooted in our beliefs. With the power of the Spirit and the participation of many, this is what we have done. What follows is the product of prayer, debate, consensus. We offer it as a platform for action.

The Catholic Identity of Catholic Schools



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The Catholic Identity of Catholic Schools

Beliefs

We believe that:

- The Catholic school is an integral part of the church's mission to proclaim the Gospel, build faith communities, celebrate though worship and serve others.

- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.

- The Catholic school is an evangelizing, educational community

- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.

- The Catholic school is a unique faith-centered community which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.

- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

The Catholic Identity of Catholic Schools

Directional Statements

1. We will guarantee opportunities for ongoing spiritual formation for Catholic school faculties, staff and leadership.

2. We will challenge our faculty, staff, students, and families to witness to their belief in Jesus Christ.

3. We will champion superior standards of academic excellence.

4. We commit ourselves to teach an integrated curriculum rooted in gospel values and Catholic teachings.

5. We will welcome and support a diverse cultural and economic population as a hallmark of our Catholic identity.

The Catholic Identity of Catholic Schools

Sample Strategies

---

a. allocating time and significant funds from the professional development budget to the ongoing spiritual formation of faculty.

b. appointing an administrator/faculty member whose responsibility is to address the spiritual formation needs of the faculty as vital to staff development.

c. encouraging the use of the NCEA instrument, "Information for Growth," as an in-service tool for the faith development of faculty.

---

a. assessing annually every aspect of school life in light of specific gospel values.

b. promoting community-building liturgies which give expression to community concerns.

c. incorporating service as a school community commitment.

---

a. collaborating with national organizations, diocesan offices, and local institutions. NCEA will develop a set of qualities and proficiencies which profile a Catholic School Graduate for the 21st Century.

b. creating partnerships between NCEA, diocesan offices, local schools and universities and other appropriate educational resources to enrich learning.

c. collaborating with universities and diocesan offices to design programs which foster visual and performing arts (assuming we will maintain excellence in all other areas).

---

a. identifying and promulgating effective models of integrated curricula within a year.

b. identifying or producing supportive resources (personal, print, technological) within two years.

c. helping teachers to correlate principles and value issues with all subject areas.

d. identifying or designing processes to assist diocesan and school personnel to reflect critically on contemporary culture.

---

a. reviewing and revising our promotional materials and admission policies and procedures to be congruent with our support of and welcoming of our diverse cultural and economic populations.

b. providing opportunities for in-service programs which sensitize the entire school community to our diverse cultural and economic populations.

c. celebrating both individual and diverse cultural contributions in the school community.

d. forming a team of parents, teachers, and student leaders to develop a plan to integrate new students and families into the school community.

Catholic Schools and Society

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Catholic Schools and Society

Beliefs

We believe that:

- Catholic schools are an integral part of education in the United States and a valuable asset to the nation.
- Catholic schools support parents, family, church and society in the education of youth.
- Catholic schools are committed to educate students of diverse economic, cultural, religious, racial, and ethnic backgrounds.
- Catholic schools are called to be catalysts for social change based on Gospel values.
- Catholic schools are called to be exemplary models of academic excellence and faith development.

Catholic Schools and Society

Directional Statements

1. We will educate students to meet the intellectual, social and ethical challenges of living in a technological and global society.

2. We will open new schools and design alternative school models to reflect the changing needs of family, church, and society.

3. We will educate and challenge our staffs, students, and parents to reject racism, sexism, and discrimination.

4. We will aggressively recruit, retain and develop staff to reflect the needs of an increasingly multi-ethnic, multi-racial, and multi-cultural society.

5. We will establish curriculum that acknowledges and incorporates the contributions of men and women of diverse cultures and races.

Catholic Schools and Society

Sample Strategies

---

a. developing community resources that create access to state-of-the-art technology.

b. cooperating with local colleges and universities to develop training programs for teachers.

c. creating an inter-disciplinary curriculum incorporating the issues raised by new technologies.

---

a. providing opportunities for students to experience cultural differences through workshops, field trips, and media presentations.

b. establishing curriculum guidelines that enable schools and teachers to study contributions of women and men of diverse cultures and races.

c. providing in each school a curriculum committee whose responsibility includes identifying up-to-date technological material for all subject areas.

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a. conducting a school climate study to determine the degree of tolerance or lack thereof in a school.

b. examining curriculum textbooks to determine the degree of tolerance or lack thereof.

c. developing a statement at the national and diocesan levels which rejects racism, sexism, and other kinds of discrimination.

---

a. recruiting minorities through local colleges.

b. providing multi-cultural in-service experiences for staff.

c. developing programs which focus on mutual respect of various cultures.

---

a. utilizing professional, comprehensive, demographic studies to identify credible local and regional needs.

b. providing workshops for parish school personnel on viable alternative school models.

c. enlisting support and ownership from parents, pastors, business community, and government agencies to fund models.

Catholic School Governance and Finance

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Catholic School Governance and Finance

Beliefs

We believe that:

- The financial future of Catholic schools demands securing new and available resources.

- Catholic schools are essential to the life and future of the church in the United States and require the support of the entire Catholic community.

- The integrity of Catholic schools requires comprehensively applying the principles of social justice.
- Formation in the basic mission, principles and traditions of Catholic education is essential for all involved in Catholic school leadership.

- Effective Catholic school governance requires the preparation, empowerment and collaboration of the community which it serves.

- Governance with the full participation of the laity is the key to the future of Catholic schools.

- Catholic schools should be available and financially accessible to Catholic families and to others who support the mission.

Catholic School Governance and Finance

Directional Statements

1. We will challenge the entire Catholic community and others to make a radical commitment to Catholic schools and generous investment in them.

2. We will establish governance structures which give all those committed to the Catholic school's mission the power and responsibility to achieve it.

3. We will immediately initiate long-range strategic planning processes for Catholic schools at local, diocesan, and national levels.

4. We will implement in every school just compensation plans for all Catholic school personnel.

5. We will implement and evaluate comprehensive development programs at the local, diocesan, and national levels.

Catholic School Governance and Finance

Sample Strategies

a. calling for regional and diocesan consultations with the Catholic and business community to elicit commitment to the Christian, intellectual, and social goals of Catholic schooling.

b. promoting stewardship programs in every parish that will increase the parishes' investment in Catholic schools by 20% on average in each diocese within five years.

c. establishing a fixed percentage of diocesan and parish gross income, including parishes without schools, to be devoted to the diocese's ministry of Catholic schools by 1995.

---

a. providing appropriate diocesan in-service to each local school community regarding various governance models which ensure that authority and responsibility are given to those committed to the school's mission.

b. establishing local boards for each school which include representatives of all those committed to the school's mission.

c. adopting constitutions and by-laws for each school's board which clearly place authority and responsibility in the hands of board members.

---

a. making available through the NCEA assistance in long-range strategic planning to all dioceses and schools by 1993.

b. offering direction and resources in every diocese for the design and implementation of the strategic planning process to those committed to the mission.

c. selecting board members at each school who can assist in constructing and implementing strategic plans by 1992.

---

a. encouraging the development of a national association of urban schools to champion the rights of parents of inner-city students to receive quality education.

b. establishing a diocesan development office responsible for training, assisting, supporting, and evaluating local school development programs.

c. increasing student recruitment and retention at each school through extensive public relations programs which are annually evaluated.

---

a. bringing to parity with the marketplace faculty, staff, and administrator compensation by 1997 through:

1. diocesan-wide minimum salaries and benefits in place by 1993,
2. regional and local salary scales and benefits in place by 1995,
3. timeliness for all strategies monitored by the diocese on the local level and by the NCEA on the national level.

b. starting local, diocesan, and national wellness and incentive packages to strengthen the total benefit package and make employment in the schools more attractive by 1997.

c. encouraging the Bishops to seriously consider the implementation of portability of benefits.

Leadership In and On Behalf of Catholic Schools

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Leadership In and On Behalf of Catholic Schools

Beliefs

We believe that:

- Leadership in and on behalf of Catholic schools is rooted in an ongoing relationship with Jesus Christ.
- Leadership in and on behalf of Catholic schools is deeply spiritual, servant-like, prophetic, visionary and empowering.
- Effective leadership is critical to the mission of the church and the future of Catholic schools.
- The recruitment, selection and formation of leaders is essential to the future of Catholic schools.
- Leadership in and on behalf of Catholic schools involves a shift from vertical models to collegial models.

Leadership In and On Behalf of Catholic Schools

Directional Statements

1. We will challenge the U.S. bishops to implement their November, 1990 statement on Catholic schools, since their leadership is critical to the future of Catholic schools.

2. We will actively identify, select and develop Catholic school leaders who espouse Gospel values and demonstrate professional competencies.

3. We will demand that innovation, experimentation, risk-taking, collaboration and collegiality be the hallmarks of Catholic school leadership.

4. We will challenge Catholic colleges and universities to hold as a priority the development of Catholic educational administrators and teachers.

5. We will aggressively recruit and prepare leaders who reflect the Church's multi-cultural, multi-racial, and multi-ethnic populations.

Leadership In and On Behalf of Catholic Schools

Sample Strategies

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a. establishing by 1995 in each diocese a diocesan development office whose job is to identify and procure funds for Catholic schools, particularly the inner city schools, in order to make those schools affordable.

b. providing to the diocese a progress report on the goals via diocesan newspaper and/or video to be used at Sunday liturgy.

c. working assiduously with bishops to coordinate the leadership efforts of NCEA, NCCB, and USCC on behalf of Catholic schools.

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a. initiating a process of dialogue between Catholic school leaders and Catholic universities to promote and establish leadership programs.

b. promoting partnerships with Catholic universities to develop teacher and leadership training programs (e.g., student teacher programs in Catholic schools from Catholic universities.)

c. using distance-learning for delivery of leadership training, particularly to remote areas without direct access to universities.

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a. developing an orientation program for all priests who will serve in parishes with schools. Program must include (1) instruction in collaborative models of school governance; (2) importance of school to the mission of the Church.

b. establishing incentives which reward school programs that model innovation, experimentation, risk-taking, collaboration and collegiality.

c. establishing regional think tanks to assist in the development of innovation, experimentation, risk-taking, and collegiality.

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a. identifying a capable lay teacher in each school and providing that person with the financial resources to assume a leadership role in the school.

b. using the collaborative model so that superintendents, pastors, and principals agree to hire only those administrators and faculty members who can and will support the Catholic school mission.

c. creating mentoring programs within the next two years for new principals and superintendents which will provide them with diocesan, inter-diocesan and national experiences.

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a. identifying multi-ethnic, multi-cultural programs, personnel and materials at the local, diocesan and national levels that will be made available to every school.

b. initiating a public relations campaign led by the diocesan school office in collaboration with the local business community to encourage PTA's, school leadership (boards, pastors, principals) and student bodies to challenge and invite students of multi-cultural and multi-ethnic heritage to return to their community to serve as administrators, teachers and role models.

c. providing in-service programs designed to assist all school staff (administrators, teachers, support staff) to become knowledgeable and aware of all cultural and ethnic groups.

Political Action, Public Policy and Catholic Schools

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Political Action, Public Policy and Catholic Schools

Beliefs

We believe that:

- Democratic principles demand that all parents have a right both to choose appropriate education for their children and to receive a fair share of education tax dollars to exercise that right.
- Federal, state and local level political action involving the total Catholic community is essential to protect the rights of all students and parents.
- Advocacy for low income families is essential to tax-supported parental choice in education.
- Coalitions are essential for successful political action.
- Tax supported systems of educational choice can improve all schools.

Political Action, Public Policy and Catholic Schools

Directional Statements

1. We will organize broad-based coalitions to lobby on every level in order to achieve equal educational opportunities for all children, parents and educators.

2. We will aggressively pursue legislation enabling all parents to choose the education appropriate for their children with their share of the education tax dollar.

3. We will promote tax-supported school choice options for all that enable the poor to choose as effectively as all others.

4. We will create structures to direct and coordinate the political agenda of tax-supported choice in education for all parents.

5. We will persuade the American public that full parental choice in education is a necessity in a free society.

Political Action, Public Policy and Catholic Schools

Sample Strategies

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a. identifying jurisdictions where choice legislation has a reasonable possibility for passage and concentrating on these jurisdictions.

b. developing a consistent choice position and publicizing it to public officials, business leaders and civic leaders.

c. securing funds for a professionally planned lobbying effort on federal, state and local levels.

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a. establishing a national independent center for educational choice at a secular college/university, jointly sponsored by the college/university and corporate funding.

b. encouraging the formation of a fund (by business and civic leaders of independent charitable funds) in every metropolitan area to provide scholarships to low-income children, redeemable in schools of their parent's choice.

c. launching an expanded, aggressive public relations campaign stating the case for Catholic education at the national level (jointly sponsored and funded by NCEA and USCC).

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a. establishing:

1. an autonomous national structure including an advisory committee and staff to provide leadership and coordination for all national and state legislative efforts in educational choice (NCEA and USCC); and

2. a corresponding structure through the combined efforts of the State Catholic Superintendents and State Catholic Conferences where applicable;

b. clearly articulating a political platform on issues affecting Catholic school students and parents and educating and mobilizing the entire Catholic community to support these issues. (Diocesan leadership)

c. funding the choice-in-education campaign from various sources, including raising an amount equal to $1.00 per student for the next five years, one-half to be retained locally and one half to support the national effort. (Diocesan effort)

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a. organizing and mobilizing groups (parents, minority religious leaders, individuals active in private welfare organizations, and Catholic Charities) committed to achieving full parental educational choice rights.

b. identifying and using existing channels of communication (i.e., publications, media, etc.) to educate low-income and minority parents about their fundamental rights in education.

c. securing funds to provide diverse cultural groups with informational materials regarding parental choice in education in their own language.

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a. forming coalitions among state and diocesan Catholic school parent groups, private schools, local parent groups, low-income and minority groups, educational groups, and political groups.

b. establishing a clearinghouse to gather and disseminate information concerning coalitions in the various states and dioceses.

c. asking CAPE to broaden its existing coalition and join with others to advocate educational choice for all parents.

Epilogue

The *National Congress on Catholic Schools for the Twenty-first Century* is not simply a Washington event, but a movement that began over a year ago, and continues in the years ahead. Our proposed agenda of beliefs and directions, and our examples of possible strategies, provide a challenging and ambitious platform for future action. But they do not exhaust our hopes and dreams for the future.

We dream of a future in which many new Catholic schools are built, a future in which there are places in Catholic schools for the children of all Catholic families, wherever they live, whatever their income, and whatever special needs and gifts their children may have. We dream of a future in which the 800,000 students from low-income families who attend our schools today will be joined by many more, whose parents' choice is supported by a society that recognizes that poor children are our children, and their future is our future.

We offer a challenge and an invitation to all who share our convictions about the importance of our Catholic schools. Now is the time to use the wisdom and talent we have to build a stronger and larger network of Catholic schools; now is the time to invite others to share today's tasks and tomorrow's dreams.

Priorities

In addition to identifying the first priority in each of the five topic areas the Assembly reviewed all twenty five directional statements and identified eight statements that were considered most essential for the future of Catholic schools. They are listed here in the order of perceived importance:

- **We will challenge the entire Catholic community and others to make a radical commitment to Catholic schools and generous investment in them.** (Governance and Finance)

- **We will guarantee opportunities for ongoing spiritual formation for Catholic school faculties, staff and leadership.** (Identity)

- **We will challenge the U.S. bishops to implement the November, 1990 statement on Catholic schools, since their leadership is critical to the future of Catholic schools.** (Leadership)

- **We will aggressively pursue legislation enabling all parents to choose the education appropriate for their children with their share of the education tax dollar.** (Public Policy)

- **We will organize broad-based coalitions to lobby on every level in order to achieve equal educational opportunities for all children, parents and educators.** (Public Policy)

- **We will educate students to meet the intellectual, social and ethical challenges of living in a technological and global society.** (School and Society)

- **We will actively identify, select and develop Catholic school leaders who espouse gospel values and demonstrate professional competencies.** (Leadership)

- **We will establish governance structures which give all those committed to the Catholic school's mission the power and responsibility to achieve it.** (Governance and Finance)

CHAPTER III
IMPLEMENTATION PROCESS

The Implementation Committee of the National Congress on Catholic Schools for the Twenty-first Century has devised the following plan:

Publications

1. A special issue of **NCEA NOTES** will be sent to all the schools and arch/diocesan school offices in November containing the findings of the National Congress.

2. The **Proceedings of the National Congress on Catholic Schools for the Twenty-first Century** will provide a detailed historical record of the National Congress process. This will be available in spring 1992.

3. The April 1992 issue of **Momentum** will contain several articles on the Congress results and how people plan to implement them.

4. A video digest of the National Congress will be available in February, 1992 for use with faculties, boards of education, parent groups, and others.

Process:

5. An Implementation Committee will be formed consisting of the executive director of the NCEA Department of Elementary Schools, Department of Secondary Schools and Department of Chief Administrators in Catholic Education and two persons from each of these departments. The committee will monitor the implementation process and suggest additional ways to implement

the findings.

6. Sister Mary Ann Eckhoff, SSND, will summarize and reflect on the results of the Congress at the NCEA Convention in St. Louis. Five other sessions of the convention will focus on each of the five Congress topics.

7. Between February 15 and May of 1992, twenty-five regional meetings will be conducted. At these meetings, diocesan leaders and Congress delegates from each of the dioceses in a given region will communicate the findings of the congress; provide an opportunity for interdiocesan cooperation on implementing the results; and train others to implement the findings. Arch/diocesan school office people will be the principal participants at these meetings. The four-hour long work session will include the following: video presentation (20 minutes); presentation of National Congress findings (30 minutes); establishment of priority of National Congress directional statements (30 minutes); break (15 minutes); formulation of strategies for directional statement of highest priority (45 minutes); training in order to conduct local meetings (45 minutes).

8. **Fall arch/diocesan meetings** will be held to acq[illegible] school leaders with the spirit of the National Cong[illegible] communicate the findings of the Congress; to prioriti[illegible] directional statements according to the needs of the arch/diocese; to set strategies for the implementation of the highest priority; to train leaders on the school level; and to develop a plan of self-evaluation regarding the implementation of the strategies in the arch/diocese. Each school would be represented by a team consisting of the pastor, principal, teacher, and representatives of the home and school association and school board. The format would be similar to the regional meeting.

9. **Fall/winter school implementation meetings** will be held to acquaint the school community with the spirit of the National Congress; to communicate the findings of the Congress; to incorporate National Congress findings into the school's own self-study or planning document; to prioritize the directional statements according to the needs of this school; to set strategies for the implementation of the highest priority; and to develop a plan of self-evaluation regarding the implementation of the strategies. An implementation committee will consist of faculty, members of the school board and the home and school association. Its agenda will include the video presentation on the National Congress; presentation of National Congress findings; examination of Con-

gress findings in light of school's own growth plan; establishment of priority of directional statements based on needs of school; formulation of strategies to match directional statements with highest priority; establishment of a system to report progress toward accomplishing the strategies. This process may continue for several years.

APPENDIX A
SUMMARY OF MAJOR ADDRESSES

The following pages contain brief summaries of the seven major addresses given during the Washington meeting of the National Congress. These presentations were given to the delegates as background information on important issues that face American Catholic schools. A question and answer period followed each presentation. These summaries are presented to give the reader a flavor of the input the delegates received.

The complete text of all of the addresses may be found in the National Catholic Educational Association publication entitled, *Proceedings of the National Congress of Catholic Schools for the Twenty-first Century.*

A MODEST PROPOSAL FOR THE REFORM OF CATHOLIC SCHOOLS

Reverend Andrew M. Greeley

Challenging the entire American Church, Father Greeley began his presentation with a two-part fantasy. In the first, researchers prove Catholic schools to be a waste of time/energy/money, and in the second, religious opt for more relevant work, enrollments decline, schools consolidate and "Crisis in Catholic Schools" headlines newspapers. The first part of the fantasy is the exact opposite of the real history of research on Catholic schools since 1963, and the second part is an exact description of the present.

So Father Greeley asked, "How much more good news could researchers have brought you? Why do you give the impression of closing down instead of expanding! What's wrong?"

Highlighting James Coleman's theory of 'social capital', the overlapping of school and parish that make Catholic schools so academically successful, Father Greeley added, "The American Catholic parish is one of the most successful attempts at community formation human ingenuity ever devised and the parochial school is the most successful instrument yet developed to link Catholics with parish community.... Everytime a Catholic school closes...precious social capital is wasted.... Closure should come only as a last resort!" The he quipped, "We need a John Courtney Murray to develop a theology of the Catholic school yard where most social capital takes place.... Reorganization, the current buzzword, breaks apart the union between school and parish, destroys social capital, diminishes, if not eliminates, the religious and ecclesiastical outcome of Catholic education!"

"Why has the 'good news' from research not been good enough?" Father Greeley's four-part speculative model identifies the causes for the decline of Catholic schools and explains why:

1. LOSS OF NERVE in clerical culture, i.e., laity, religious,

clergy and hierarchy, when faced with massive loss of income or loss of confidence.

2. SELF-HATRED generated by the intelligentsia who contend that nothing in the American Catholic experience is worth saving; so they look for direction and purpose in Church experiences of other nations.

3. MEDIOCRE LEADERSHIP—a notable decline in Catholic leadership, including Bishops and superintendents, who lack vision and avoid public conflict.

4. FINANCIAL CRISIS—catastrophic revenue loss in the Catholic Church, a shortfall of seven billion dollars, making Catholic schools a luxury the Church can't afford.

On the basis of his four-part speculative model, Father Greeley made a radical suggestion—the laicization of Catholic schools! Laicization does not mean secularization/deparochialization; it does mean laity who hire principals, who do not depend on the ultimate decision of pastor/Bishop, and for whom superintendents work, not vice-versa. As Father Greeley stated, a pastor would say, "Hey, you guys want a Catholic School? Fine, I'll give you the land and guarantee you (with the advise and consent of my parish council) a certain proportion of parish income as support. I'll teach some religion in the morning if I don't have a funeral, and I'll hang around the school yard and talk to the kids. But don't expect me to worry about the school. They're your kids and it's your school and you run it!" Catholic schools, then, would become 'their' schools in a real sense, and as partners in decision-making, their contributions would increase!

Father Greeley called for broad experimentation in the administration and financing of Catholic schools instead of studies that usually end up closing schools. Relieved of administration and financial power, clerical leadership would have time for important power—spiritual and religious power!

The secret for the future of Catholic schools is in parish resources—human, organizational, financial. Giving the laity full responsibility and power will unleash the firestorm of parochial energy. Nothing else will work.

JOIN THE AMERICA 2000 COMMUNITY

Admiral James P. Watkins, Secretary of Energy

Quoting Matthew, Chapter 13, Admiral James D. Watkins compared the participants of the National Congress on Catholic schools to "hearers of the words... sowers... who care about each of America's tiny mustard seeds...the children...each becoming a tree...the health and hope of each tree determined buy the "Deepness of the earth" of quality of a child's education...falling on good ground...each precious seed brings forth fruit a hundredfold..."

Then Admiral Watkins continued, quality education is more important now than ever before! Today's children face "choking and thorny" problems like drugs, violence, hunger, poor health care, etc. Students in Catholic schools do not face many of these problems. Catholic schools have a sense of community, support family values, encourage parental involvement, focus on education and student outcomes so that they lead the nation on U.S. Department of Education tests. He closed his praise of Catholic schools with the emphatic statement that they succeed because they focus on student outcomes and do not have to deal with the "horrendous bureaucracies" plaguing public schools.

Next, he addressed the strategies of the President, and nation's governors in facing the education problems of this country. This led into the six National Education Goals adopted by the President and governors in 1991:

1. All children will start school ready to learn.
2. High school graduation rate will increase to at least 90%.
3. Students will leave Grades 4,8, and 12 demonstrating competency in English, math, science, history and geography; schools will ensure that students learn to use their minds well and prepare them for responsible citizenship, further learning and productive employment.

4. Students will be first in the world in science and math achievement.

5. All adult Americans will be literate and have the knowledge/skills to compete and to exercise their rights and responsibilities of citizenship.

6. All schools will be free of drugs/violence and offer a disciplined environment conducive to learning.

The four tracks of the AMERICA 2000 strategy that will be pursued simultaneously are: better and more accountable schools, a new generation of American schools (in fact, 535 by 1996), a nation of students continuing to learn throughout their lives, and communities where learning can happen.

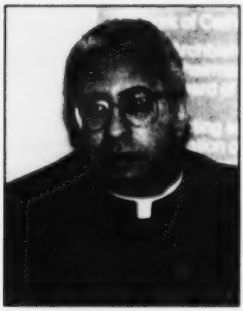
A call for Catholic schools to join the AMERICA 2000 community became the core of Admiral Watkins' message, asking them to: adopt the six national Education Goals, develop a community-wide strategy to achieve them, design a report card to measure results, and plan and support a new American school. This call came from Admiral Watkins because Catholic schools demonstrate compatibility with the goals. He encouraged Catholic schools to fully adopt them, to institutionalize them, and thereby strengthen our commitment to them.

Funded programs from DOE were generated by a concern about the dearth of scientists and their competence. They focus on precollege education like the hands-on science program. DOE employees team with high school students to teach hands-on experiments in science in an elementary school. Likewise, FUTURES, a PBS series stems from a partnership of DOE, IBM and ARCO, features James Escalante, an Los Angeles math teacher, and attempts to motivate elementary and middle school students by centering on the motto, "Anybody Can Do It."

In closing, Admiral Watkins cited the successes of Catholic schools - their significantly lower per pupil costs, safe learning environments, value education, discipline and parental involvement. Most importantly, however, he centered on the Catholic schools' love of children and belief that they can do it. His final words to the participants, "You are truly the 'deepness of earth," reflected the convictions of Admiral Watkins.

CATHOLIC SCHOOLS: THE LIFEBLOOD OF EVANGELIZATION

Archbishop James P. Lyke, Archbishop of Atlanta



Archbishop James P. Lyke compared his presentation to a searching odyssey. Today's challenge demands that Catholic schools, especially in poor communities, be aggressively supported. The reality? So many are forced to close! Then, with firm purpose, Archbishop Lyke called everyone to take action—to take measures to be heard by the Church and government and to develop plans in each diocese so that Catholic schools stay open and available to Catholics and those of other faiths.

Citing the life of Dr. Vernon Polite, assistant professor of education at C.U., Archbishop Lyke launched into the concept of Catholic education as the lifeblood of evangelization, spreading the word about the purpose of life to the young poor, instilling Catholic morals and values, and teaching them to strive for eternal life with Christ, thus enhancing the vitality of the Church. All decisions must be examined in the light of the Church's first and most essential tasks—evangelization and preferential love for the poor. Historically, the Catholic Church in the U.S. always demonstrated preference for the poor. Catholic schools provide tools to attack social injustices. They are effective models of good citizenship and good discipleship.

Results of a 1991 survey by Lackman and Kosmin of the City University of New York discloses the—"Black Catholics in Catholic schools are more likely, than all Americans, to complete high school and college." Catholic schools educate children from different backgrounds but obtain homogeneity of student achievement, create discipline, order, community, and have a religious focus/caring atmosphere reinforcing home values.

Special problems, however, face black and Hispanic youth.

Statistics show that one out of two black children and one out of five Hispanic live below the poverty line; half of U.S. Catholics, by the year 2000, will be Hispanic; black males are fast becoming an "endangered species"; homicide is the leading cause of death among black youth; blacks and Hispanics constitute the largest percentage in special classes; and the number of blacks and Hispanics earning advanced degrees consistently declines. Considering the number of blacks and other minorities who attended/graduated from Catholic schools and then ascended to responsible professional positions, even to the Supreme Court, Archbishop Lyke challenged his audience, "Can we turn our backs on these young people during this critical time in our nations' history?" James Coleman's most recent research reveals that beneficiaries of parental choice would be poor minorities, particularly Hispanics. The real issue of parental choice is giving poor people the same power as the wealthy.

The American bishops committed themselves to the following goals, that by 1997:

1. Catholic schools continue to provide high quality education in a context infused with Gospel values.

2. Their availability be insured.

3. Financial assistance for parental choice be secured.

4. Salaries/benefits for Catholic school teachers/administrators be raised to reflect "Economic justice for all".

Moreover, national and diocesan development offices must be established; leadership, including parents, must be involved in strategic planning; and everyone must make things happen in the political arena. Summoning the religious, Archbishop Lyke quoted John Paul II, "...the importance of religious in the educational apostolate has not diminished with time."

Finally, relating to his own life story, Archbishop Lyke pleaded with his listeners, "...to make certain other J.P.Lyke's not be denied the chance to rise and stand alongside others in society....Our children and the world wait for what we can do. Let's do it now!"

CHOICE, OPPORTUNITY AND EXCELLENCE IN AMERICAN EDUCATION

Honorable Pierre DuPont, former Governor of Delaware

Opening and closing his presentation with words from his grandmother, Honorable Pierre DuPont gave a poignant brief overview of contemporary history that attests to the accuracy of Pope John's words in his May 1991 social encyclical, "...the free market is the most efficient instrument for utilizing resources and effectively responding to needs." America's monolithic public educational system has much in common with the former U.S.S.R.'s economic system—centrally planned and bureaucratically managed. He cited some sad results of a 35-year effort to reform. Not only has the monolithic structure failed to improve; it has worsened.

Launching into the essence of his message, DuPont said that now is the time to bring the proven values of choice and competition into education. Without choice schools have failed; without choice they will not improve.

What makes choice such an important tool? Choice:

- means *ownership*, giving parents a sense of shared ownership.
- means *fairness*, giving all families access to the best schools now within the grasp of only a few.
- means *power*, giving parents power to choose the school best suited to a child's needs.
- *forces* schools to improve in a competitive marketplace.
- *works* in city parochial schools, American higher education and in the GI Bill.
- *ends* a stifling bureaucracy.

He then elaborated on the success of choice. City parochial schools have better discipline, higher graduation rates and college

admissions, lower dropout rates and higher student achievement. James Coleman's study found students of comparable socioeconomic backgrounds gaining one full grade level in just two years in city parochial schools compared with city public schools. American higher education, the best in the world, uses a market choice system. The G.I. Bill has worked brilliantly educating 18 million American men and women who attended public, private or religious institutions of their choice. So, why not a G.I. Bill for kids—$2,000 scholarships to each of them to attend the elementary or secondary school of their choice? This, offered the former governor, is a market solution to a challenge of the 90's.

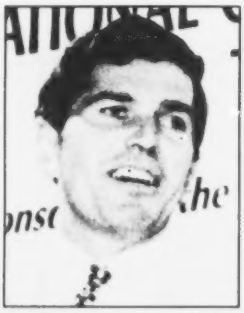
Governor DuPont identified the challenges of the 90's as difficult, time-consuming, frustrating, and complex. The 80's taught everybody that markets work. Thereupon, he emphasized, "Now we need to use them!"

Again, he challenged participants by extending his theory, "Today school gates are closed and locked; students are forced into classrooms that may or may not meet their needs...as a result...they are not learning. It's time for American schools to open their gates and let students flow to greater opportunity."

DuPont closed by using his grandmother's words, "There's nothing wrong with your head. You just need to use it."

PUBLIC AND PRIVATE SCHOOLS, WHAT ARE THE FACTS?

Dr. John Chubb, Senior Fellow at the Brookings Institution



Dr. John Chubb masterfully presented facts about this country's educational situation indicating its seriousness, particularly in what kids (students) know and don't know.

POLITICS, MARKETS AND AMERICA'S SCHOOLS closely examines school performance/student achievement in different kinds of schools. Now reformers advocate alternative approaches, radical reforms, and most controversially, choice. Among the opponents to this issue is Albert Shanker, President of the American Federation of Teachers, who testified before the U.S. Congress that private schools were no better, perhaps worse, than public schools. Thereupon, Dr. Chubb carefully examined achievement in different kinds of schools and concluded that the private school advantage in achievement was about one year over the high school years, a decisive advantage! (At this point, Dr. Chubb explained that 'private' included all schools in the private sector, especially Catholic schools that constitute half of the private school population.) The NAEP for 9, 13, and 17 year olds revealed that 9 and 13 year private school students beat the public school students by a large margin, whereas 17 year old scores began to converge. The 25% public school dropouts were not part of the test, and 40% of K-8 private school students go to public high schools, thus raising the public high school scores. Consider the SAT that unveils these facts: 2/3 of private high students take the SAT and post an average of 940, whereas 1/3 of public high-school students take the SAT scores and post and average of 895. Furthermore, over the last five years, despite school reforms, public schools declined 12 points and private school scores gained 2. But, test scores do not tell everything!

Whereupon, Dr. Chubb moved to facts substantiating socializa-

tion in private schools where learning and further education are considered important. Fifty percernt of private school students enter college; 33% end up with Bachelors degrees. Meanwhile, 29% of public school students enter college and only 13% of them earn a Bachelor degree. Twenty-five percent of Black and Hispanic students from private schools earn Bachelor degrees while only 9% of such students in public schools earn the degree.

Actually, students differ in performance, not because of the advantage of different students in different families, but because the schools themselves are different. Real differences exist. Dr. Chubb cited the public and Catholic systems in Washington, D. C. The public school system has 180 schools, 80,000 students and 11,500 personnel in their Central Office; in the Catholic system, there are 100 schools, 50,000 students and 17 in their Central Office. Private schools utilize resources more effectively.

Another difference—40% of private school teachers had perfect attendance for one semester; in public schools only 20% of the teachers have perfect attendance. Private school teachers spend 15-20% more time each week at their jobs than public school teachers do.

Moreover, tracking, i.e., sorting students by ability in classes creates differences. Most researchers believe that students in low tracks end up worse off. Private schools track, but less frequently, and place students in the most challenging class they can handle. Consequently, an average student is twice as likely to be in the college program in private school than in public schools.

Another point of difference is parental participation. Interestingly, Dr. Chubb discovered that poor people, on the contrary, participate more in private schools than rich people do in public schools.

So, looking at the facts, private Catholic schools are beating public schools because they are doing necessary common-sense things—academics as a top priority, resources at the school level, and parental involvement.

The key difference is that in the private sector parents get to choose. Choice encourages decentralization, school autonomy, respect for principals/teachers, close relationships with families, and success. Choice is about diversity, independence, autonomy; so there has to be real choice. And that means that there have to be other providers—private, religious, and non-religious schools—all schools have to be part of the mix.

FOSTERING EXCELLENCE IN EDUCATION

Dr. Lynne V. Cheney, Chairperson, National Endowment for the Humanities

Dr. Lynne V. Cheney first expressed her pleasure in addressing the participants of the National Congress on Catholic Schools and secondly, identified the importance of the humanities in the education of a person. Humanities connect us to the past, anchor us to the present, enlarge our perspectives, and teach us about the world's other cultural traditions.

Next, Dr. Cheney indicated that reform strategies in curriculum, teacher education and administration were necessary to bring public schools closer to the private school model that Catholic schools represent. Higher graduation requirements produce ethically and culturally literate students; alternative certification programs produce better prepared teachers; and reduction in administrative bureaucracy produces better schools.

Concentrating on inner city schools, Dr. Cheney demonstrated that Cardinal Hayes High School in New York graduates 98% of its students and sends 90% to college. And these students come from the poorest families in East Harlem and South Bronx. Impressive statistics from other city schools reveal a rapid increase in minority enrollment (up 25% since 1970) as well as a very high percentage of non-Catholics (example: 80% at St. Augustine School of Arts in New York). Moreover, Baptist, as well as Muslim, parents want their children exposed to moral and spiritual values.

But this "success" exhibit does not minimize the financial troubles of Catholic schools that suffer from demographic changes resulting in tuition increases. All this despite the fact that Catholic schools educate students for 1/3 to 1/2 as much as public schools! Citing another inner city school, Notre Dame Academy in Washington, D.C., Dr. Cheney demonstrated that the school provided students with the exact education/values for them to overcome their circumstances, the exact training for them to become leaders/

role models, and the exact kind of education all schools should provide. Notre Dame Academy is closing.

Dr. Cheney then presented the two sides of the current intense debate on the inclusion of Catholic schools in choice as a solution to its financial problems. On the positive side, choice creates power, competition, experimentation, and most importantly, assists the poor. On the negative side, some argue that choice may develop into government regulations and harm public schools as well.

Lastly, Dr. Cheney committed herself to raising awareness of the accomplishments of outstanding Catholic schools. She urged the participants to publicize the superior test scores of their schools and the colleges their graduates attend. Why? In order to strengthen the case of inclusion of all schools in choice. Furthermore, the National Endowment for Humanities aims to raise the level of excellence in all schools, to provide better education through the Teacher/Scholar Program, institutes, summer seminars plus a wide range of other opportunities, and to support all kinds of schools plus colleges and universities. The mission of the National Endowment in the Humanities is to foster excellence—and Catholic education possesses much that is excellent to foster.

TWILIGHT OR DAWN?

Dr. Diane Ravitch, Assistant Secretary/Counselor to the Secretary, U.S. Department of Education

Dr. Diane Ravitch introduced her presentation by revealing her lack of intimate knowledge of Catholic schools, her warm friendships with Catholics, her positive observations of Catholics around the world, and her deep admiration for the 'mystery and magic' of the sisters who served devotedly in schools and expected no return.

As the debate about improving education escalates, Dr. Ravitch advises society to look to the Catholic schools for answers. Just as, in the past, Catholic schools offered hope to immigrants/minorities and the poor, so today they offer a haven of order, community and respect. Catholic schools' two greatest advantages were the service of religious and dedicated lay persons and a clear unwavering philosophy. Dr. Ravitch likened John Henry Newman's description of a civilized society as intentional/systematic/thoughtful to Catholic schools' unwavering intentional vision. Likewise, she likened his description of a barbarous society as unordered/living from incident to incident to public schools' aimless drifting buffeted by Congress/courts/trends/innovations. Her strong conclusion was the application of William of Occam's Razor—the best answer to a problem is usually the simplest. This led to the question, What is the simple lesson Catholic education teaches?

That the best education for all students is in the traditional disciplines. Academic education is appropriate for all students, no matter their background or vocational goals. Contrastingly, public schools, grounded in progressive education, place students in different curricular tracks - college, general, vocational. Students make choices from a "cafeteria" or "shopping mall" list of courses.

Ten years ago, Andrew Greeley and James Coleman concluded that poor students in Catholic schools gained an extra year in academic achievement. They said it was due to the 'Catholic school Effect'. Later, James Coleman claimed that social capital, that special something of strength of community, gave students norms,

values, support, constraints, a sense of right and wrong, and a safety net as well. Poor and average children benefit most from Catholic education while public schools seem to offer more for gifted students.

Dr. Ravitch firmly believes that the Catholic schools' deprivation of financial resources gave birth to strength and freedom and the resulting isolation became cause for community. Then she remarked that public schools have their strengths as well as Catholic schools.

Two recent surveys, NAEP assessment in math and NELS:88 offer snapshots of achievement in both public and Catholic schools. Both surveys confirmed that students in Catholic schools, in their early years, appear to do better, irrespective of race, ethnicity or parents education. Identifying specific differences on specific items of each survey, Dr. Ravitch continued to say that a wealth of information about students, parents and administrators was also provided. She concluded that public schools may have greater financial resources, but they also have greater bureaucratic, legal and political constraints. The leveling factor is that both public and Catholic schools have a long way to go to raise achievement levels to world class standards and to meet the demands of century 21.

Dr. Ravitch's final comments, recognizing the great success of Catholic schools and at the same time witnessing their demise, signalled her parting challenge to the participants: "As a fellow American and educator, I ask you, is this the twilight of a golden era or the dawn of a new commitment to educate future generations of new Americans.

APPENDIX *B*

THE DELEGATES

A COMPOSITE OF THE CONGRESS PARTICIPANTS

What are the strategies that will ensure the future of Catholic schools? To respond to as well as to take action on that question, people from the Catholic education field gathered in Washington, DC to participate in the National Congress.

This rich resource represented:

46 of the 50 states plus Puerto Rico;

approximately 56% women and 44% men;

91 school community members of whom 73 were administrators;

81 diocesan leaders of whom 45 were superintendents;

11 bishops;

10 pastors;

15 university and college representatives;

7 business persons;

1 state representative;

6 leaders of parents' federations and other state Catholic educators' organizations; and

5 United States Catholic Conference or Council on American Private Education administrators.

Overall, the delegates were comprised of 47.4% lay persons, 37.2% religious men and women, and 15.4% clergy.

The teacher, parent and board member categories do not account for delegates crossing over into other areas. For example, parents who are in diocesan administration would be listed with those administrators.

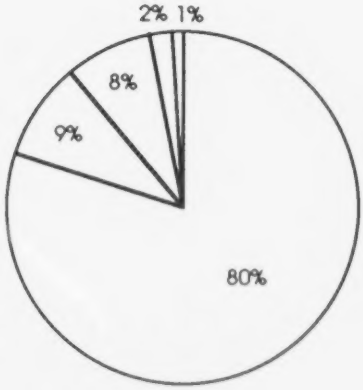
Participants by Role

1. 39% School Community Members
2. 35% Diocesan Leaders
3. 4.7% Bishops
4. 4.3% Pastors
5. 6.4% University and College Representatives

3.0% Business Persons
.4% State Representatives
2.6% Organizations and Federations
2.1% USCC and CAPE Administrators
3.0% Religious Community Representatives

Lay/Clergy/Religious

47.4% Lay Persons
37.2% Men and Women Religious
15.4% Clergy



School Community Member Profile

80% School Administrators
9% Teachers
8% Board Members
2% Parents
1% Development Personnel

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